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A SERMON

DELIVERED

IN THE PARISH CHURCH OF WIMBLEDON

IN THE COUNTY OF SURRY,

BEFORE

THE WIMBLEDON CORPS

OF

VOLUNTEER CAVALRY & INFANTRY,

ON SUNDAY, SEPT. 28, 1800.

TO WHICH IS ADDED

AN APPENDIX

CONTAINING

THE NATURE OF THE ENGAGEMENTS WHICH THE MEMBERS OF VOLUNTEER CORPS PLEDGE THEMSELVES TO AT THE TIME OF THEIR ASSOCIATION.

BY S. HODSON, M. B.
RECTOR OF THRAPSTON IN NORTHAMPTONSHIRE.

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1800

TO

JAMES MEYRICK, Esq. Major Commandant,

and the rest of

THE OFFICERS & MEMBERS

OF THE

CORPS OF WIMBLEDON VOLUNTEERS:

and to his FRIEND and PATRON

SIR W. B. RUSH, KNT.

THIS SERMON

is respectfully inscribed

By their obliged, and

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very faithful humble Servant,

S. HODSON.

A

SERMON

DELIVERED

BEFORE THE WIMBLEDON CORPS,

On Sunday, September 28, 1800.

WITH

AN APPENDIX

&c. &c. &c.

PRICE ONE SHILLING.

Printed by J. BATESON, *Denmark-street, Soho.*

Wimbledon, Oct. 2, 1800.

" SIR,

" *We beg leave to return you our hearty* " *thanks for your obliging compliance with our requeſt,* " *and for the very excellent diſcourſe which we in* " *conſequence heard on Sunday laſt. We cannot omit* " *this opportunity of expreſſing our wiſh and hope* " *that ſo impreſſive a Sermon may not be confined* " *to our own ſmall circle; but that you will think* " *proper to give it in print to the Public. Theſe are* " *the unanimous ſentiments and wiſh of the Wimble-* " *don Volunteers.*

" *We have the honor to be, Sir,*

" *Your very obedient humble Servants,*

" JAS. MEYRICK, Major Command.
" F. FOWKE, Captain
" BENJ. PATERSON, Lieut.
" EDW. HALFHIDE, Cornet.
" J. SANDFORD, Lieut. of Infantry."

PREFACE.

THE prefixed very flattering application muſt be my apology for the publication of the following Diſcourſe. The principles it contains I have aſſiduouſly watched every opportunity of inculcating, during my miniſtry as a pariſh prieſt, and, I truſt, not altogether without effect:—principles, which every day more and more convinces me are the rich man's only ſafeguard, and the poor man's ſureſt friend. Should this Diſcourſe be thought to have any tendency to ſpread or confirm amongſt their neighbours the principles on which they have aſſociated, the obliging opinion, which has induced the Wimbledon Volunteers to deſire its publication, will not have been wholly miſplaced. If any ſuggeſtions of mine at the time when their Aſſociation was firſt projected, were of ſervice to the cauſe, I was honoured in the opportunity of

co-operating with men, whoſe zeal for their country gives them a character of appropriate merit; and I beg them to be aſſured that I bear a grateful ſenſe of their kind recollection of it at this interval of time; and that I ſhall eagerly embrace every occaſion which affords me the opportunity of teſtifying my reſpect and eſteem for the Members of the Corps.—I have ventured, in addition to their commands, to annex a ſhort view of the engagements which I conceive every man has pledged himſelf to diſcharge, who enrols himſelf in a Loyal Volunteer Corps. It is part of an Addreſs at the conſecration of the colours of the Thrapſton Volunteers; and which I have thought it might not be without its uſe to reprint, at a time when we are ſo ſenſibly feeling the advantage of theſe Aſſociations of property and principle, and when the artifices of the common enemy to diſunite them are aſſiduouſly exerted in proportion to the confidence we place in their protection.

PSALM CXLIV.—VERSE 15.

HAPPY ARE THE PEOPLE THAT ARE IN SUCH A CASE:——YEA, BLESSED ARE THE PEOPLE WHO HAVE THE LORD FOR THEIR GOD.

THE goodneſs of God, as it is the attribute by which we exiſt and are preſerved, is that feature of the divine character, which we moſt delight to contemplate. We have moſt of us, individually, had repeated occaſions to acknowledge the divine goodneſs in ſignal inſtances of providential preſervation: and it is by the conſtant courſe of providential care, that our daily bleſſings are beſtowed upon, and continued to, each of us. We confeſs alſo the finger of God in the general government of the world,—that by his laws the courſe of nature is directed,—and by his inexhauſted

bounty it is made to ſupply the daily wants of every living creature. The ſame Almighty Being, who rides in the whirlwind, and directs the tempeſt in the natural world, holds alſo in his hands the reins of empires. He diſpoſes mankind to collect themſelves into communities; and orders, in his deep and myſterious councils, the government of ſuch communities,—at one time for their benefit and advantage, at another for their puniſhment and correction. While we behold only the immediate operation of *ſecond* cauſes, and perceive only the agency of *human* means, the whole is put in motion by a great and inviſible *firſt* cauſe, and are the inſtruments of that magnificent Being, who created and governs all things.

Admitting this to be the caſe, there is no people under heaven, who have equal reaſon with ourſelves to adore the goodneſs of God in permitting the general ſyſtem of polity, which has ſo long, and ſo happily, prevailed in this nation. Often have our iniquities provoked him to ſuffer it to be in danger: but when, at the time when our

horizon was moſt darkened, and our danger moſt urgent, we have humbled ourſelves in penitence, and cried unto him in ſorrow, the light of his countenance hath ſhone upon us; and his arm hath evidently been ſtretched out to ſave us from the ruin which we dreaded, and too greatly deſerved.

Many have been the inſtances of providential interference in behalf of this nation, which will occur to our recollection at different periods of our hiſtory: but never have they been more frequent, or more eminently conſpicuous,—never have they demanded larger effuſions of national praiſe, adoration, and thankſgiving, than in the awful and aſtoniſhing circumſtances of our own eventful times. What may be the deep councils of God with reſpect to the nations of the world, it becomes not us to inquire, but to wait the accompliſhment of, with awe and reverence. In the mean time it is our duty, humbly and ſubmiſſively, leaving the event to the will of God, to uſe every means of human wiſdom and exertion for our protection and defence from foreign enemies, and the preſervation of

that order of things at home, under which we have hitherto ſo peaceably and proſperouſly lived. We are to animate each other in the words of Joab, " Be of good cou-
" rage, and let us behave ourſelves valiantly
" for our people, and for the cities of our
" God; and let the Lord do that which is
" good in his ſight." * I cannot, therefore, more profitably improve the occaſion, on which my too-unworthy miniſtry has been deſired, than by calling your attention to the nature of the danger with which we are threatened in the preſent unparalleled warfare.

It is almoſt unneceſſary to remind you that the national diſpoſition of our enemies has, under every form of their Government, been marked by an inveteracy towards this country, which has ſought for, and embraced, every opportunity of compaſſing its ruin, be the pretence never ſo unjuſt, or the means never ſo baſe. Juſtly may we apply to them the language of the Pſalmiſt, " The words of his mouth were ſofter than
" butter, having war in his heart; his words

* 1. Chron. xix. 13.

" were ſmoother than oil, and yet be they " very ſwords." *(Pſ.* lv. 22.) We cannot forget the two great rebellions in this country, which they fomented and ſupported, ſince the preſent family came to the throne. Much leſs can we forget (while we have ſo much reaſon to deplore its conſequences) the conduct of Gallic perfidy in the unhappy diſpute between the mother country and her colonies,—a conduct as unnatural and impolitic on their part, as it was baſe and treacherous towards us,—and which has moſt ſeverely recoiled upon themſelves: for the principles which the old Government, under a wicked and narrow policy, at that time encouraged, formed ſo captivating a contraſt to its own deſpotiſm, that they were eagerly imbibed by its ſubjects; and not only prepared the way for the Revolution; but, aſſimilating with the peculiar character of the people, have occaſioned all the enormities they have acted amongſt themſelves, and all the miſeries which they at this moment groan under. Thus again verifying the words of David in the ſame Pſalm, " As for them, thou, O God, ſhalt

" bring them into the pit of deſtruction. " The blood-thirſty and deceitful men ſhall " not live out half their days." (Ver. 25.) And let us, my brethren, with true and grateful hearts conclude the Pſalmiſt's ſentence, " Nevertheleſs, *our* truſt ſhall be in " thee, O Lord.

Bearing in mind the national diſpoſition of our enemies towards this country in former times, let us now contemplate the peculiar feature of their preſent inveteracy. And here it will be that we ſhall behold (I truſt with horror) the gulph, which has been opened to ſwallow us up;—and we ſhall acknowledge (I alſo truſt with overflowing hearts) the great deliverance which God has wrought for us. In deſcribing the exceſſes of democratic ferocity, which have every where marked the track of this unprincipled people, I ſhall adopt the language of a venerable Prelate in his excellent Addreſs to his Clergy; as well on account of the perſpicuity with which his ſentiments are expreſſed, as of the authority from which they come, attached as he is well known to be to the cauſe of true liberty:—

" You will not, I think (ſays he), be guilty
" of a breach of Chriſtian charity in the uſe
" of even harſh language, when you ex-
" plain the cruelties which the French have
" uſed in every country which they have
" invaded; for no language can reach the
" atrocity of the fact. They every where
" promiſe protection to the poorer ſort, and
" they every where ſtrip the pooreſt of
" every thing they poſſeſs; they plunder
" their cottages, and they ſet them on fire
" when the plunder is exhauſted; they tor-
" ture the owners to diſcover their wealth,
" and they put them to death when they
" have none to diſcover; they violate females
" of all ages; they inſult the hoary head,
" and trample on all the decencies of life.
" This is no exaggerated picture—whoever
" has read an account of the proceedings of
" the French in Swabia, in Holland, in Italy,
" in Switzerland, knows that it is not." *

If this, my brethren, has been their conduct towards other countries who have made but a feeble reſiſtance,—towards coun-

* *Vid.* Biſhop of Llandaff's laſt Charge to the Clergy of his Dioceſe.

tries who have even been deluded enough to fraternize with them;—what, were it poſſible, ſtill greater enormities of ſavage fury might not we expect, who alone have formed a barrier againſt the gigantic ſtrides of their rage and their pride? We, whoſe national ſpirit riſes with the danger, and majeſtically repels the bombaſtic threats of its adverſary?—and whoſe commerce, extending on every ſide, even amidſt the ravages of war, year after year affords new reſources of wealth in aid of new exertions of bravery and ſkill, which leave them utterly hopeleſs of wearying and exhauſting us into a ſubmiſſion to their cruel yoke?

Bleſſed be God! his providence has hitherto protected us from the ſcourge which he has permitted to deſolate every country around us. But, my brethren, to underſtand completely the "bleſſedneſs of that "people who have the Lord for their "God," let us reflect how openly the arm of God hath appeared in protecting us, when our own ſhores have been, at different periods of the preſent conteſt, ſo imminently threatened with the general cala-

mity. We cannot forget the time when preparations, formidable and extenſive beyond what the hiſtory of Europe has paralleled, have been made to attack us, as it were, at our own doors in numerous points at the ſame time. Had any of theſe plans ſucceeded,—had the projected invaſion of the ſiſter kingdom been effected on its intended ſcale,—and had we ſuſtained but one defeat of our navy (often as it has been oppoſed to ſuperior force) at the time when the plans of the enemy were ripe for execution,—what would have been our ſituation at the moment I am addreſſing you? The palaces of our Princes, the venerable ſeats of our Nobles and Honorable Men would have been converted into garriſons and dens for ravagers and plunderers. Our ports and cities, inſtead of flouriſhing with commerce, and improving in manufactures, would have been filled with the frightful images of ſiege and famine, of ſlaughter and deſolation. How ſhould we have ſeen realized amongſt us the melancholy deſcription of the prophet, "Lo, "I will bring a nation among you from

" far, O houſe of Iſrael, ſaith the Lord: it " is a mighty nation, it is an ancient na- " tion, a nation whoſe language thou " knoweſt not, neither underſtandeſt what " they ſay. Their quiver is an open ſepul- " chre; they are all mighty men. And " they ſhall eat up thine harveſt, and thy " bread, which thy ſons and thy daughters " ſhould eat: they ſhall eat up thy flocks " and thine herds: they ſhall eat up thy " vines and thy fig trees: they ſhall impo- " veriſh thy fenced cities with the ſword." (*Jer.* v. 15, 16, 17.) Had our enemies invaded this land, and eſtabliſhed themſelves, though but for a time, what would have been the ſtate of public credit, of trade, and commerce? What would have been the deſolation—the bloodſhed—the entire ruin to numberleſs families during the conteſt? Where would have been the ſecurity of our properties,—where would have been our redreſs againſt injuries,—where would have been our appeal againſt oppreſſion, while our regular ſeats of judgment would have been no longer open to receive our complaints, or to redreſs our wrongs?

Now, my brethren, contraſt with this ſtate, the peace, the tranquillity, the ſecurity,—the innumerable comforts and bleſſings, which we at this moment experience;—the uninterrupted and fearleſs enjoyment of ourſelves, our families, and our neighbours:—I ſay, compare theſe ſituations; and what praiſes are due to that gracious Being, who has hitherto permitted us to hear the din of war only, as it were, at a diſtance, but, when it has approached our own ſhores, has ſpeedily "ſcattered the people that delight in war!" who preſerved us from the effects of their diſappointed rage," "without giving us over "a prey unto them: who delivered our "King and his people from ſo great a "death; in whom we truſt that he will yet "deliver us."

"Happy are the people that are in ſuch "a caſe; yea, bleſſed are the people who "have the Lord for their God!" Happy, indeed, muſt we conſider our own caſe, if we rightly underſtand the value of the quiet and proſperity which we enjoy, while almoſt all the nations of the earth ſeem to

be ſtruggling with a general convulſion: and aſſuredly bleſſed are we in having "the "Lord for our God," if we improve the bleſſing of his protection by being unfeignedly thankful for the manifold advantages of this favoured land. Let us beware leſt we forfeit the protection of Providence by indulging murmurings and diſcontent, while the whole world beſide contemplates our felicity with longing admiration. Let us eſpecially beware of the inſidious dæmon of viſionary Equality, which from the days of Abraham and Lot (who had men ſervants and maid ſervants) to this day never had a real exiſtence;—a dæmon which has undone the *preſent*, and probably the *next*, generation of mankind; and from whoſe peſtilential influence, it muſt be confeſſed, we ourſelves have been preſerved, under God, only by the full force of the energy of our Government—by Aſſociations of loyal and well-affected men, like that which I have now the happineſs to addreſs, and which reflects honour upon themſelves, and affords ſecurity to their neighbours:—by theſe exertions, I ſay, have we been pre-

ſerved from the ſame evils, and by the effect of the widely-extended example of nations on every ſide of us, bleeding and groaning under their credulity in its treacherous promiſes. Dreadful warnings indeed do they hold out to communities not to admit into their boſoms even the *ſeeds* of faction and civil commotion;—to beware of "that fanaticiſm of Liberty, which, from "its effect, we may pronounce to be the "moſt terrible known ſcourge of Provi-"dence to make a guilty nation the execu-"tors of his judgments upon themſelves,—"the unrelenting miniſters of his anger."* Eſpecially have we had a fearful example under our immediate obſervation in the ſiſter kingdom; which, while we ſhed a tear over its calamities as fellow-ſubjects and citizens, affords us alſo a warning to execrate the turbulent ſpirit, who, under the ſpecious pretence of Corruption on one hand, and Reform on the other, would ſeduce us into reſiſtance to rightful authority. In this dreadful inſtance we may behold every horrid feature of Rebellion;

* *Vid.* Mr. Brand's Viſitation Sermon.

literally has the language of Scripture been fulfilled, "the brother delivering up the "brother, and the father the child, and "even children riſing up againſt their pa- "rents, and cauſing them to be put to "death." I cannot ſo forcibly or truly de- ſcribe what has ſo lately been the ſtate of that unhappy country, as in the words of one of its own Judges, in his Charge to the Grand Jury of its metropolis: "The ſpace, (ſays he) "which once was animated and "filled by peaceful induſtry, and echoed "the ſong of joy and comfort, is now a "ſilent, deſolate, and blighted waſte. "Where all was harmony, diſcord now "reigns; and the dwelling which but "lately preſented the happy ſcene of a "cheerful wife and playful family cloſing "with joy and bleſſing the day of honeſt "labour, if it yet ſtands, rings with cries of "the ſtarving orphan, and the frantic wi- "dow, curſing thoſe wretches who ſeduced, "or perhaps forced, the huſband into re- "bellion." *

* Baron George's Charge to the Grand Jury of Dublin, 1798.

Theſe are ſcenes, which the mind ſhrinks from the contemplation of with horror; but which, at the ſame time, we cannot hear the recital of, without correſponding emotions of gratitude for being ourſelves preſerved from them. Doubtleſs it is much owing to the zeal and alacrity, with which men of every rank and calling have arrayed themſelves into an effective domeſtic force, that our enemies have been hitherto diſcouraged from attempting their threatened invaſion. It is alſo to this band of armed friends and neighbours, that we owe the effectual reſtraint of domeſtic diſorder: it is to the exertions of men in the late diſturbances, who embodied only for the more effectual ſupport of civil order and without aſſuming the profeſſion of arms, we are indebted that the firſt ſcenes of the Revolution in France have not been acted in this country, the concluding ones of which would have ſucceeded in natural order. And while we feel our gratitude not only for immediate perſonal protection, but probably for the actual preſervation of our happy conſtitution,—we cannot at the

ſame time withhold our admiration of their patience and forbearance in the ſhedding of blood, amidſt the moſt provoking and outrageous inſults;—a magnanimity, which forms a mild and beautiful contraſt between Chriſtian courage in a Britiſh boſom, and the blood-thirſty rage and ferocious cruelty of revolutionary phrenzy.

While, however, we acknowledge our gratitude for the reſtoration of tranquillity and good order, we mean not to mock;—on the contrary, we deeply feel for, and deplore the diſtreſſes of our poorer brethren; more eſpecially of that numerous claſs of them, who are ſtruggling by laborious induſtry to earn a hard ſupport for themſelves and their families, without being burdenſome to public proviſion or to private benevolence. Deeply as we muſt lament their late exceſſes, it is but juſtice to recollect and applaud their peaceable demeanour throughout the preceding ſeaſon of unparalleled diſtreſs. Even in parts of the kingdom, to which the ſupply and proviſion of the Metropolis and its neighbourhood, has been comparative abundance, I

can bear them witneſs, that in a dearneſs of the neceſſaries of life, which to ſome of them has been but little ſhort of famine,—the poor man has nevertheleſs, without murmuring, purſued his courſe of daily labour, though he knew it was inſufficient to ſatisfy the cravings of his hungry children, much leſs to furniſh comforts for the drooping part of his family, whoſe ſickly countenances bore melancholy teſtimony to the hardneſs of their fare. Grievous, beyond example, and unknown, have been the ſufferings of individuals: yet the ſevereſt trials which human neceſſity can experience, were borne without clamour; and their woes were, generally ſpeaking, expreſſed in the ſupplicating eye to GOD—the Father of all, and not in violence and injury to men. But, while the tribute of well-merited praiſe is given to their former peaceable behaviour, I deſire moſt diſtinctly to diſcourage and reprobate every inſtance of diſorderly conduct. I dare not deny the grievance of the unreaſonableneſs of the preſent exorbitant, and unprecedented, dearneſs of the great article of their ſub-

ſiſtence: but ſure I am, that riot and tumult can never redreſs them: they muſt inevitably aggravate, but never can leſſen, the evil. Plunder and waſte will produce actual, irremediable *ſcarcity*, where there was before only temporary and artificial *dearneſs*. Riot is nothing leſs than unorganized rebellion; it muſt at all events be ſuppreſſed; and the cauſe be left to the operation of the law,—the exertions of Government,—and the wiſdom of the Legiſlature. I wiſh to awaken the lower orders of our fellow-ſubjects, who ſuffer themſelves to be too eaſily prevailed upon to meet in tumultuous aſſemblies, to the knowledge that they act from the beginning under deluſion. Their reſentment is kindled upon mere report, circulated and credited without inquiry,—and falls in deſtructive vengeance upon individuals without proof. They are the unſuſpecting inſtruments of artful and rancorous traitors,—who, knowing that the bleſſings of the Britiſh Conſtitution are too univerſally diffuſed, to promiſe them ſucceſs in times of general comfort and proſperity, watch the ſeaſon of temporary diſtreſs, and artfully

improve the opportunity of riot and popular reſentment, by ſuggeſting that their rulers,— that the wealthier and higher orders of people,—nay, that the very nature of their Government—are the real cauſes of their grievances, and muſt be completely overturned before they can be admitted to the unreſtrained participation of the comforts of life. This is the dreadful ſituation from which we are in great meaſure protected, at the preſent juncture, by the Volunteer Corps of this country. This is well underſtood by thoſe, who (ſhame to the name of Britons!) have been long leagued in principle with the foreign enemies of their country. It is therefore that the ſame men, who with malicious ſubtilty ſowed the ſeeds of diſſatisfaction in our Navy,—who attempted it, thank GOD without ſucceſs, in our Army,—and who have taken advantage of the diſtreſſes of the times to inflame the minds of the lower orders of the community;—it is for this reaſon, I ſay, that they are now aſſiduouſly employed in ſpreading their poiſonous inſinuations among the Volunteer Corps, endeavouring to render

them diſſatisfied with their cauſe,—repreſenting them as embodying themſelves for the protection of avarice and rapine, and called out to ſupport monopoly and oppreſſion againſt the cries of diſtreſs and famine. But I truſt that they, who have aſſociated themſelves under this ſyſtem of domeſtic defence, have too well weighed the obligation of their engagements,—that they too well underſtand the neceſſity of preſerving order at all events,—that they are too well convinced that the intention of theſe artful ſuggeſtions is not virtue, but wickedneſs,—not redreſs, but treaſon,—to ſuffer themſelves to become the inſtruments of ſo baſe a purpoſe. Suffer me, therefore, to ſay to you moſt decidedly, my brethren, that the moment you ſurrender the law into the hands of the populace,—that the moment you ſuffer them to attempt their own redreſs of grievances,—in that hour every band of ſociety in this country will be diſſolved,—and the whole fabric of our Conſtitution will fall to the ground. On the contrary, the preſervation of religion, liberty, and law,—the poſſeſſion of property, and

the ſecurity and enjoyment of our families: —theſe are the benefits conferred upon his country by every man who enrolls himſelf amongſt the Armed Aſſociations of Loyal Men. Let every individual amongſt them cheriſh this ſentiment of his own patriotiſm: let him feel the honorable conſciouſneſs of duties performed to his country, of greater magnitude,—of higher name,—and of equal virtue with thoſe which he owes to his family. And may the day arrive of permanent, well-ſettled peace and ſecurity, when he will be allowed to hang up his arms—no longer uſeful but to recal pleaſant recollections of his own ſervices in the hour of his country's danger; and to remind him of inſtilling into his children's children the bleſſings they enjoy under the Britiſh Conſtitution, and their duty to protect it, even with their lives, againſt every unhallowed hand, which ſacrilegiouſly attempts its ſubverſion! And may future generations, in diſtant times of increaſed proſperity, view them as trophies of their anceſtors' patriotiſm; and gratefully immortalize their memories as revered defenders

of their country's cauſe, and inſtruments, in the hands of Providence, of preſerving to them untouched every bleſſing of Religion, Laws, and Government!

My brethren, I will detain you no longer, than to beſeech Almighty GOD, that we may well underſtand, and duly improve the happineſs of our caſe;—that, by our national gratitude under the bleſſings of our lot,—by our individual piety,—our repentance and reformation where we have done amiſs,—and our perſeverance in what is well-pleaſing in the ſight of God, the people of this nation may continue to have "the "Lord for their God" to the lateſt poſterity: and that it may pleaſe him in his good time to crown our many deliverances with the bleſſings of a peace, deeply and immoveably founded upon the grand baſis of glory to God, good-will towards mankind in general,—and unity and concord amongſt ourſelves.

APPENDIX.

THESE being the principles which have induced you, at the invitation of Government, to aſſociate yourſelves in arms, I cannot doubt but that you have foreſeen, and well conſidered, all the duties which are attached to your military connection; as well as thoſe which may ariſe out of the cauſe you have undertaken to defend.

And theſe are of two kinds, 1ſt, *ſuch as belong to your military capacity.* And here you will recollect, that as no part of your conduct is under the coercion of military Law, ſo it is eſſential that you eſtabliſh an order and diſcipline amongſt yourſelves, which ſhall be moſt ſtrictly maintained upon the point of honour;—and to the breach of which, diſgrace and dereliction of principle muſt be attached, not only amongſt yourſelves, but amongſt your fellow-citizens. Under this head you will obſerve, that an attention to exerciſe, and reſpect and obedience to your Officers while

you are under arms, are as much incumbent upon you, as upon any other deſcription of troops. Without this, your aſſociation can have no poſſible effect;—during it's training, it will be childiſh and contemptible; and, if called upon for ſervice, will be feeble and ineffective.

Connected with diſcipline and obedience to Officers in your reſpective claſſes, are general harmony and unanimity; which are equally eſſential to that reſpect which you naturally wiſh to be held in amongſt thoſe to whom you afford ſecurity and protection, and to that efficiency which you deſire to prove in the hour of danger. You have every motive which can unite men together with the warmeſt cordiality. You have one common cauſe, and one common intereſt to protect; you are governed by regulations of your own framing, and commanded by officers of your own recommendation.

Beſide the duties of *training*; you will likewiſe remember the *obligations* you have voluntarily impoſed upon yourſelves, when your ſervices are actually required. And here I allude not to defence againſt the invaſion of a foreign enemy. In this caſe, the heart of a Briton will not want inſtructing in his duty. But the more common occaſions on

which bodies of this kind will be called upon to act, are, in ſupport of the civil power for the preſervation of the public peace. On every call of this kind, the ſame prompt attendance and activity are required of you, as in caſes of foreign invaſion, or actual rebellion. We know that riots, and diſorderly meetings, frequently ariſe from prejudices, and reports falſely and wickedly propagated for the worſt of purpoſes. But I will even admit that poſſible caſes may occur where the popular reſentment is juſtly excited. In ſuch caſes being ourſelves citizens, as well as ſoldiers, and poſſibly intereſted alſo in the cauſe of clamour,—we may, perhaps naturally, liſten to our own feelings, and think that ſuch a cauſe is unworthy of our interference. Here then, pardon me for reminding you, that it is not your province to make diſtinctions of this kind. So long as you continue members of the aſſociation, you are bound, on every principle of honour and moral obligation, to keep the peace at the requiſition of the civil power wherever you find it diſturbed. If individuals ſhould be aggrieved, or the public indignation juſtly excited, the Laws of this country are open, and fully ſufficient, to give complete redreſs to every public or private grievance and oppreſſion; and it is your duty to oblige the parties to await the deciſion of ſuch an appeal. So in every

neighbourhood it happens that particular perſons are obnoxious; and I mean not to deny that in ſome caſes they are juſtly ſo. It is poſſible that in ſuch inſtances, we may not feel the obligation to protect them from inſult very ſtrong upon us. But the ſame reaſoning applies on theſe occaſions alſo. "The beginning of ſtrife is as when one letteth "out water;"* and when once tumult has commenced, no man can tell where it ſhall end. On theſe, and every occaſion, you are not to be judges;—but inſtruments in ſupport of the civil power. You are to indulge no private feelings; but, when diſorder takes place, you will feel yourſelves called upon to fly at the firſt notice, without excuſe or reſervation, to the ſpot where your ſervices are required.

2dly. You have other duties, which in your private capacities you will feel to ariſe out of the cauſe which you have pledged yourſelves to each other to maintain. Such (*e. g.*) are the following;—as protectors of the public peace, in your *military* character, it behoves you in your *private* capacities to be examples of good order, and to *prevent* and ſuppreſs leſſer irregularities whenever they fall within your notice.

* Proverbs xvii. 14.

You will recollect, alſo, that you have made a particular declaration of "your faithful attachment "to the perſon of his Majeſty," and "of your "firm perſuaſion of the eminent Bleſſings of our "Conſtitution." Theſe are times in which it may be peculiarly ſaid of our Government "He "that is not with me is againſt me." Conſiſtently with your declared principles, you cannot ſuffer others to indulge in diſaffected converſation, without conſidering it as an inſult to yourſelves in the hoſtility it breathes to the principles which you have avowed. It is farther incumbent upon you to loſe no opportunity of declaring theſe principles,—of expreſſing your loyalty to the King, and affection to his government, and your reſolution to check and bring to juſtice, thoſe, who attempt to diſſeminate principles inimical to the conſtitution.

I would remind you alſo that your appearance in the Houſe of God, and the ſolemn invocation of the name of the Lord upon the cauſe in which you are engaged, do moſt ſolemnly pledge you to the ſtrict and conſcientious diſcharge of every religious and moral duty in your individual capacities. You aſk the favour of the Lord only while you endeavour to deſerve it: And the ſolemn invocation of his Bleſſing implies, like the

ſenſe of an Oath in civil matters, the calling down his wrath, if you forfeit the conditions on which you aſk it. Every victory, and every ſucceſs, which was granted to the Jews, was only while they piouſly relied upon the Lord of Hoſts. On the contrary, we may recollect, as an awful warning, what is recorded of the children of Ephraim, how "being armed and carrying Bows, they "turned back in the day of Battle;"—and the reaſon given is, becauſe "they kept not the covenant "of God, and refuſed to walk in his Laws."* For GOD's ſake,—my Brethren,—for the ſake of our own Souls,—for the ſake of every domeſtic comfort, and every public good,—let us take warning by the dreadful miſeries with which Atheiſm and Infidelity have deluged other countries, and reſolve never to deny, but ever to fight ſpiritually under the banners of, our Lord and Saviour.

* Pſalm lxxviii. 9, 10.

THE END.